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# THE AMERICAN ADVOCATE OF PEACE AND ARBITRATION.

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## A HAPPY NEW YEAR.

Remembrance of the progress of peace principles and activities during 1890 should fill all who love it with grateful joy! The Pan-American Congress; the arbitration resolutions of the United States Congress; the Universal Peace Congress in London; the resistance of militarism by the great masses of the German people; the peaceful protestations of the Italian government; the cases of successful arbitration in which the United States, Venezuela, Great Britain, Germany, Spain, Portugal, Switzerland and other countries have participated; the awakening public sentiment and conscience of mankind which welcome and applaud peace utterances and efforts; the testimony of the Pope in favor of European disarmament; the proposal by the Presbyterian Church (South) of the United States for a church conference on the subject of peace which is meeting with favorable responses from all Protestant churches of Christendom;—all these things and many unmentioned fill our hearts with gratitude and rejoicing.

Now for the other side. Every Christian State adding to its armament; the year closing with reminders of the ancient war-whoop of the American savages (of all colors); the general and uninterrupted faith of governments, peoples and churches in war as a means of doing good; the want of active co-operation in peace agitation and effort; the continued abandonment of the schools and institutions of learning to text-books chiefly devoted to war; the military drill in schools; the popular approval of the many great ships of war that the United States is building; the obstacles in the way of arbitration between England and the United States as to the seal fisheries, inviting acts of violence in the Behring Sea;—such are some of the shadows flitting across our sky and darkening our hopes for the elevation of mankind.

The abolition of negro slavery; the right of liberty of conscience; the prohibition of duelling by law; the making of the traffic in intoxicating drinks illegal; the recognition of the Church of its duties to the world of the heathen around her as well as those in countries where the Gospel has not penetrated; indeed, the general rise of mankind to a higher moral level such as has marked our century, has been of slow growth. It is not a universal rise nor has it exhibited unintermitted progress.

But on the whole, liberty, equality and fraternity have made progress. International comity is in the air. The

shibboleths of sects, tribes, nations and races are less and less loud and violent.

One blood, one Lord, one faith are not recognized in their highest and broadest sense, but there have been approximations to unity. The teachers and leaders of the world's thought believe in it.

Let us be "happy" then, not only in what God hath wrought but in what He promises and portends,—*"the kingdoms of this world to become the kingdoms of our Lord."*

## THE AMERICAN PEACE SOCIETY.

What is a Peace Society? What its origin? What has it done? What does it propose to do? Such are the questions often asked and oftener unasked. Have patience and I will briefly tell what I know about it.

One hundred years ago the civilized world was full of wars and rumors of wars. Napoleon Bonaparte, the bloodiest of all great warriors, was using France and Frenchmen to create and prosecute universal strife; often, he alleged, in order to secure a lasting peace.

For twenty-five years the European wars went on and in 1812, our own country declared war with England. It was driven to this by the aggressions of England which grew largely out of the Anglo-French war. Then followed years of bloodshed on land and sea. Not till Bonaparte was confined to a distant and lonely island did the nations have peace.

In December, 1814, an anonymous pamphlet was published in Boston, entitled, *A Solemn Review of the Custom of War*. It was written by Rev. Noah Worcester, D.D. This was read by many persons. Some were convinced by his sound reasonings that the "Custom" of war was immoral and unchristian. In one year from the issuing of the pamphlet, there was a meeting which organized the Massachusetts Peace Society. Dr. Worcester was its secretary and editor, but chose the pen name, *Philo Pacificus*. The first periodical was a pamphlet of forty pages more or less. Its motto was the Angels' song at Bethlehem. A copy is before me. I have no means of determining the number of copies printed. The editing and presswork were creditable to both editor and publisher. The latter was Joseph T. Buckingham, 17 Cornhill, Boston.

The first article is an interesting dialogue (imaginary) between "Omar," an officer dismissed for duelling, and the President of the United States. Omar admits the justice of his punishment. Hamilton's death and Burr's disgrace were freshly discussed, and the duellist turned the President's arguments against duelling to good account against war. Omar then sits down and writes six letters to the President on the subject, advancing arguments as

cogent and convincing as any that can be offered. That first number had a large circulation and a wide reading.

Such was Dr. Worcester's weight of character, that his writings commanded respectful consideration in the very highest quarters. He publishes his correspondence with ex-Presidents Jefferson and John Adams, then just beginning to confess the infirmities of old age. Jefferson expresses sympathy with his views and aims. Adams condemns both and commends the martial spirit as necessary to national honor and defence.

The *Friend of Peace*, as the first periodical was called, was published quarterly for twelve years (1815-27). At the age of seventy, Dr. Worcester gave up the publication and retired from public life.

In 1828, William Ladd, a graduate of Harvard College, a man of business responsibilities, for years master of a ship of which he owned a part, having been converted to peace views by Dr. Worcester, and as he believed, called of God to establish the reign of peace on earth, gathered the peace societies then existing in New York, Ohio, Maine, Connecticut and Pennsylvania into the American Peace Society. Its headquarters were first at New York, then for a brief period at Hartford, Ct., and finally at Boston. Mr. Ladd devoted his time and private fortune to speaking and writing in this cause. He published the *Harbinger of Peace*, monthly, for three years. The name was for a brief period changed to *The Calumet*.

For fifty-four years previous to this time (1890), the same publication has appeared under the name of the *ADVOCATE OF PEACE*. It has been a quarterly, a monthly and for a few years past a bi-monthly. It never has had a large subscription list and is sent gratuitously to the members of the Peace Society and to others. It has been edited successively by Secretaries William Ladd, George C. Beckwith, Amasa Lord, James B. Miles, Charles H. Malcolm, Howard C. Dunham and Rowland B. Howard.

What is the Peace Society? It is organized to oppose war and whatever promotes war. That is its practical purpose. What is its foundation principle? Simply and solely that *war is opposed to Christianity and ought to be abolished*. It has printed and published periodicals, tracts and books to teach the people that truth. It has sent out preachers and lecturers for the same purpose. It keeps up correspondence with similar societies in this and other countries. It sends delegates and thus co-operates in international congresses called to promote this cause. It advocates arbitration as something to be recognized in treaties and resorted to when wars threaten. It advocates a congress of governments and a high court of nations to which differences can be readily and habitually submitted.

This, in brief, is what it has done and what it proposes to do, according to its means and ability. Its secretaries have devoted their entire energies to its work, in which they have successfully interested churches, societies, congresses, legislatures, statesmen, diplomatists and the public press.

The obstacles are, (1) A general belief in the necessity and even the desirableness of war. (2) Constant though quiet opposition from those who admit the truth and justice of its principles, but who deem them untimely, and at present uncalled for. (3) The general belief among good men that peace is reserved for the millennial state and hence we can only wait for that time. (4) Such views result in coolness, apathy and procrastination of effort. Hence the need of constant agitation, constant iteration

of the wrong which the war system embodies, constant and persistent efforts to teach the truth.

These efforts have been rewarded with varying success. They seem now on the verge of triumph. Statesmen, philosophers and the great body of common people are opposed to war, as an expensive, cruel and needless policy and are willing to try some substitute. Whenever these sentiments become universal among those professing Christianity, there will be no need of Peace Societies. Till then, sympathy, prayer, instruction, organization and money contributions are needed. They were never more needed and never were more effectual than to-day.

#### "EVILS THAT WAR ALONE CAN REMEDY."

Who can tell if there be any other remedy? Some have been proposed. They have hardly reached the dignity of even experiment among nations. They have had no large and fair trial. For instance, the education of youth in the principles of forbearance, kindness, forgiveness and charity, rather than in those of resentment, revenge, hatred and violence has never been so prominent in schools or homes as the stimulating of the passions by painting, sculpture, poetry, novels and history. In these the fiery and bloody lines which honor military deeds and laud military glory are ninety-nine to one. "Tom Brown at Oxford," for instance, teaches that the chief demonstration of young manliness is the ability and disposition to use vigorously fists and feet in fighting. Education needs reformation in the interest of the peaceful virtues.

And now that Verestchagin tells the repulsive and abhorrent facts upon canvas, the governments condemn him because he discourages enlistments! The moralists oppose him because "we do not need to be taught that war is cruel," and because "to dwell upon needful and inevitable pain is emasculating and mischievous" It hinders volunteering. It brings the profession into disrepute. It appeals to cowardice. I suppose they would say, "Well, all things appeal to the inward consciousness as they find it." To me war seems calculated to minimize kindness, pity and conscience. Nobody feels this to be true as does one who, like Verestchagin and Tolstoi, has been in battle. No one can tell the truth of war as vividly as these masters of pen and pencil. If ministers of the Gospel, statesmen, editors or spirited and adventurous young men advocate war, let them do so with the hideous canvas and the horrid page before their eyes.

Again: Arbitration has been found applicable and successful in more than eighty cases of international dispute, some of which involved the interest and honor of the nations, as in the case of the Alabama claims. But it is only being experimented with in a few cases which are thought adapted for its application. The faithlessness of the great Christian governments and peoples in extending this mode of settlement is demonstrated by their increasing armies, navies and war-taxes. In special treaties and in sporadic cases arbitration has been tried, but no two nations have deliberately agreed to always attempt arbitration before fighting. No court of nations is established. The rule for Christian nations is "do this or that or I will maim, kill and destroy you."

William Penn's experiment was successful so long as fairly tried with Indians. Our Government has never tried it. It adopted intimidation and killing as its policy.